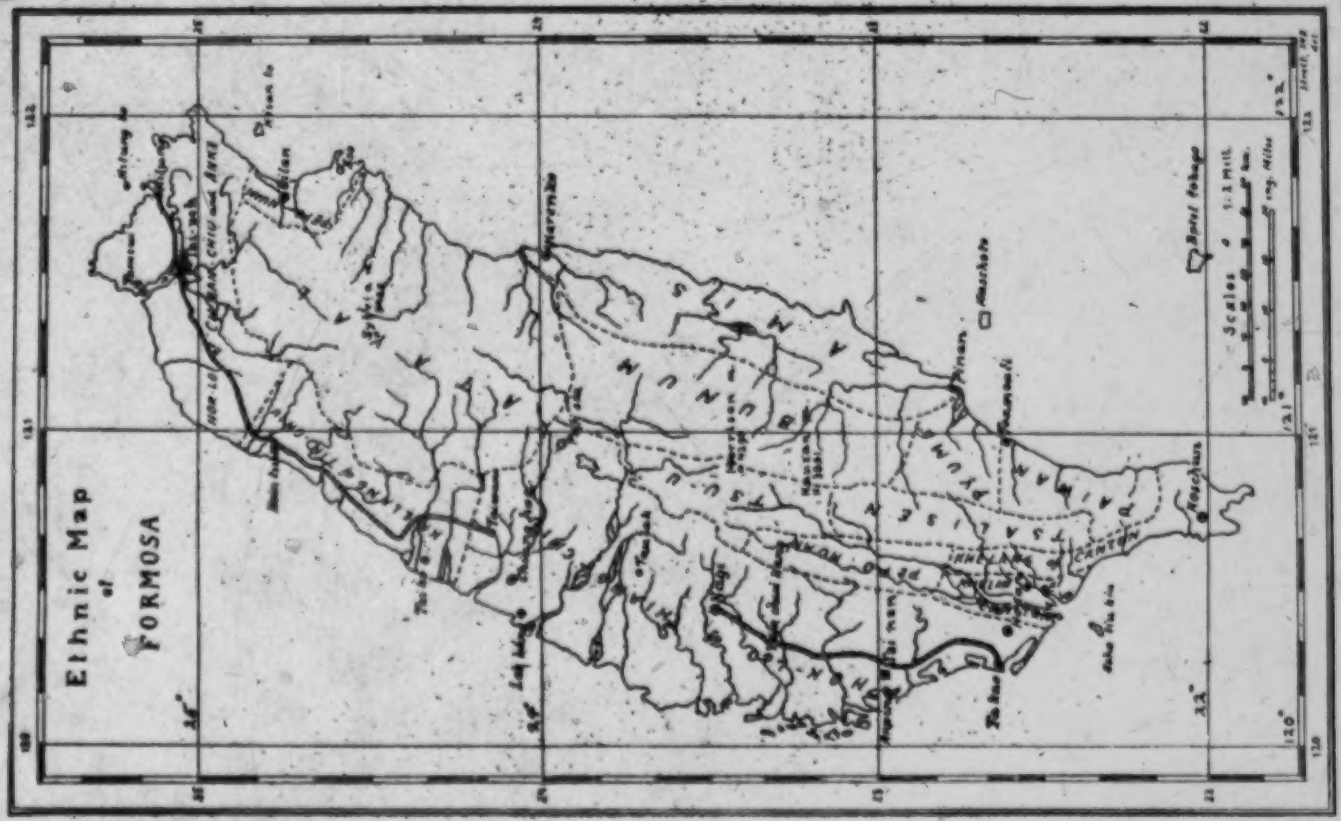
20: Alvarez--247 (no date) 1927 Formosan Aborigines
116, 102



20: Alvarez--248 (no date) 1927 Formosans
116, 131, 101

"Formosa is still almost unknown to [MC: the] scientist. It is one of the great islands which are situated to the southeast of the vast Chinese empire (now republic), and it is separated from the mainland by the Strait of Formosa, also called Channel of Formosa. In the centre of the latter, about 25 sea-miles away from Formosa and from the shores of China, are the poor islands named 'islas Pescadoras' (fisher islands), which, on account of their important strategical position have on several occasions been coveted by powerful foreign nations."

20: Alvarez--248[2] (no date) 1927 Formosans
116, 131

"The island is about 264 miles in length and 80 miles in breadth. The total area of Formosa thus amounts to 14,000 square miles, embracing the sinuosities and entangled foldings formed by the numerous and elevated mountains of the high ranges, some of which, as for instance Mount Sylvia and Mount Morrison, rise to twelve and thirteen thousand feet above the level of the sea."

20: Alvarez--248 [3] (no date) 1927 Formosans
116, 161

"According to the official census of 1919, the population of the island was 3, 341, 217, the greater part of them living in the western plains, which comprise about the third part of the whole surface of the island."

20: Alvarez--248 [4] (no date) 1927 Formosans
116, 132

"Its climate, changeable and rather hot, is however, healthy owing to the South-Western Monsoon that blows continually from May to September, and the North-Eastern Monsoon, from November to April. To this extremely favourable circumstance may be added the benign influence of the sea-current called Kuroshimo, which rushes along the shores of the island. The climate is moist owing to the exuberant vegetation of the vast virgin forests and the pathless wildernesses. The island is not unhealthy; nevertheless, there occur very frequently cases of malarial fever, to which one is exposed especially during the summer."

20: Alvarez--248-249 (no date) 1927 Formosans
116, 133

"The Channel of Formosa is famous for its rough waters, being attacked by violent typhoons every year. The many disasters that have occurred on the coast of the island strike terror into the sea-faring people, who have to sail in that always agitated and violent sea of the extreme Orient.

There are no active volcances, [sic] though some of the mountains seem to offer signs of craters now extinguished, such as Mount Taitum, in the northern section, in the district named Kagi. Then also, in Central Formosa and in the southern part, is found the small but yet smoking crater called Rigyo [249] by the Japanese. Proofs of the volcanic soil of Formosa are, we believe, the numerous hot springs of high temperature, the sulphurous springs in the north, and, lastly, the frequent earthquakes."

20: Alvarez--249 (no date) 1927 Formosans
116, 134

"The soil of the island is most fertile. Rice can be cultivated everywhere, tea in the northern section, sugar-cane especially in the centre and the south, and in the mountains, grows the famous camphor-tree, which yields valuable profit. As far as this natural product is concerned, Formosa is considered to be the richest emporium in existence."

116, 101, 175

"The history of Formosa, as commonly known by Western historians, seems to commence in the XVIth century. It was then that first appeared the name 'Formosa', which is undoubtedly of Portuguese origin. Yet no evidence can be found in Portuguese history that this name was first applied by Portuguese to the island. The same may be said with respect to the discoverer who first saw the shores of Formosa. Nor do we know, whether the motive by which that navigator was compelled to land on those far shores to which he gave a name so much in accord with the real beauty of the island was fatal or purposive.

Among the peoples of the Far East, the Chinese and Japanese have for many centuries known the island, as in their respective histories are preserved names, such as Piisaye, Pak-kando and Taiwan (1). The latter appellation first appeared in the XVIth century,

1. Taiwan, according to the Chinese characters in use at present, means: 'bay of earthy cover', or 'high bay', though one can see no relation between this denomination and the object to which it is applied, a fact altogether contrary to Chinese custom of namegiving. It is to be presumed that the tribe called Paiwan, in whose territory the first Chinese invaders had established themselves, might have given origin to that name; or, that the word Pairan, the nickname applied by the Formosan aboriginal inhabitants to the Chinese, induced the latter to call the island by this name. The Chinese dialect of

> Formosa locks the R, and the interchange of P and T, in order to soften the pronunciation, make that supposition very probable.

and it is still in use among the Chinese and Japanese. The latter of course had already known the island under the name Takasago, 'a place most beautiful and famous in Japan', according to a Japanese author. Taikosama, who in 1592 sent an expedition with the object of subjecting the island to his empire, called it Takasago, viz., 'Kingdom of the great mountains'. This took place long before the arrival of Europans [sic] at Formosa. These possessed the island for a short time only; the Spaniards occupied the northern part from 1626 to 1641, while the Dutch, first established in the south and afterwards possessing the whole eastern section from 1624 to 1661, were expelled by the wild Koxinka, or Ti-kok-sieng. From now on Formosa formed an independent kingdom under the name of Tong-to, or Tonglieng, viz., 'Oriental Metropolis'. Here reference is surely made to its geographical position with respect to that of China."

20: Alvarez--249-250 (no date) 1927 Formosans
116, 175

"In 1683, Kochuan, a grandson of Koxinga, was obliged to cede the sceptre he had inherited from his grandfather, to the Tartaric dynasty. The latter then usurped the power in the Celestial Empire, and Formosa, united with China, since that time became a mere colony of the same. This state of affairs was prolonged until the last war, in 1895, when the Japanese annexed the [250]island. At present they continue with pride to be the lords of beautiful Formosa."

20: Alvarez--250 (no date) 1927 Formosans-1-2
116, 162, 101, 563

"The races who share among themselves the whole of the hilly parts and plains of Formosa are three in number:

(I) The Japanese, new-comers, intruders, yet the masters of the island to-day, number about a hundred thousand souls.

(II) The Chinese, owners of the island for more than two centuries, constitute the main part of its population. They call themselves hok-lo (2), viz., 'good' 'plain', and

2. This name is applied by the Khe-lang to other Chinese of Formosa. It seems to take its origin from the fact that when the Hak-kas, persecuted everywhere in the Celestial Empire, arrived at the South of Fokien, they were welcomed there. Henceforth they appear under the name of 'thankfulness' that had been given to them by the inhabitants of that province. This, indeed, did not prevent at all the fact that until the arrival of the Japanese the Khe-lang and Hok-lo were living in continuous shie [sic] with each other. The Hok-lo of southern Fokien, whose dialect, with slight differences, is the same as that spoken in Formosa, call Khe-lang, viz., guests, those, to whom, in the dialect of Canton, in China, is applied the nickname Hak-kas, viz., terrible guests.

this name is applied also to the Chinese born and brought up in the 'Prefecturas' of Chiang-chin, Choan-chin and Anke, in southern Fokien. They number more than two

millions. They call Khe-lang their neighbours, who proceed from Canton and the 'Sub-Prefecturas' of Chiau-an and Tin-chiu, likewise situated in Fokien, where their ancestors are still living and their brothers well known under the name of Hak-kas. The terrible civil war that followed the downfall of the Ming Dynasty in China compelled most of the partisans of the Mings to leave their native soil. The Hak-kas, who had suffered most from persecutions, crossed the strait and established themselves in Formosa. At present they constitute the third part of the population of the island. They number about 800,000 souls.

(III) Finally, there are the genuine aborigines, who were masters of the island for many centuries before the Chinese and Japanese made their way from their native countries and reached Formosa. They are divided into two classes, viz., Pepo-huan and Che-huan. The former once occupied the vast plains which at present are inhabited by the Chinese invaders. Subdued by them, the tribes now called Pepo-huan in time adopted not only Chinese fashions, but also the Chinese language. Several northern branches still retain their mother-tongue, the old customs, manners and traditions. But their number is very limited to-day. They are named Che-huan, viz., 'savages' by the Chinese. They are hillmen, with their own peculiar language, and number about 121,500 souls, according to the official report of December, 1910."

20: Alvarez--250 [2] (no date) 1927 Formosan Aborigines
116, 101, 144

"The aborigines of Formosa are, we think, of Malayan origin. They constitute seven groups, with the following names: Atayal, Bunum, Tsu-u, Tsalisen, Pyuma, Amis and Paiwan. [MC: see map, category 102, p. 247] They represent a racial unity from the anthropological and ethnological as well as linguistic points of view. Physical differences exist only between the Atayal and the Bunum, and between these and the Paiwan."

20: Alvarez--251 (no date) 1927 Formosan Aborigines
116, 131 Tayal

"The Atayal, an amalgam of Chinese and Pre-Chinese elements, occupied in the XVIth century the whole northern part, that is to say, not only the mountains they inhabit today but also the plains where now is situated the capital Taihoku. Under the name of Southern Atayal, they still live in the plains of Polisia."

20: Alvarez--251 [2] (no date) 1927 Formosan Aborigines
116, 171 Bunun

"The Bunum who have kept less aloof from contact with the invading races have lost entirely all the characteristics of their race. They are the lords of the summits of Central Formosa. They may be identical with those tribes mentioned by the Dutch historian VALENTIN: 'They live in the mountains and speak a different language', says this authority. Yet we do not know whether they are Negritos or not."

20: Alvarez--251 [3]
116, 144, 131, 173

(no date) 1927

Formosan Aborigines
Paiwan

"The Paiwan seem to be of Malayan extraction. At present they live in the southernmost part of the island. It is said that four centuries ago they were lords of a flourishing kingdom, then comprising the whole south and a part of the centre, where they afterwards were met with by the Dutch and subsequently reduced to submission by the invaders.

As to their antiquity and origin, there is nothing left but some oral traditions and the notices, most of them obscure and extremely vague, given by several ancient Chinese historians. It is needless to say, that such material can cast but a slight light upon the past history of these tribes."

20: Alvarez--251 [4] (no date) 1927 Formosan Aborigines
116, 144, 173

"Following the records we have referred to, [MC: i. e. oral traditions and sketchy notes of Chinese historians] the Atayal seem to be the oldest inhabitants in the northern section. The first elements of their people might have come from China. The Bunum have for centuries occupied the hills of Central Formosa. It is said they are descendants of Malayans who had landed on the eastern shores of the island. There they found the fertile country inhabited by a black people, who are supposed to be the primitive inhabitants of Formosa. Dispute and struggle soon arose. The black race, indeed of inferior civilization, was conquered and absorbed by the higher civilized intruders. The amalgam of these two elements afterwards retired to the mountains which they now occupy. They had probably been dislodged from their former home and pressed back by some more powerful new-comer also of Malayan origin. The most extensive of all the tribes are the Paiwan. Highly influenced by them, somatically as well as linguistically, are the Tsalisen, Amis and Pyuma."

20: Alvarez--251-252 (no date) 1927 Formosan Aborigines-1-2
116, 175

"Chinese history furnishes some dates as to the antiquity of the Formosan aborigines, but the conflicting statements make it difficult to arrive at the truth.

According to the learned Prof. LUDWIG RIESS, several centuries before the Christian era a people named Lonkius came from the north and arrived at Formosa. There they settled down, spreading over the greater part of the west. They were met with by the Chinese in the third century of the Christian era. The authors of the Chinese Annals call them 'negroes'. The Chinese historian Ma-fuanlien records that in 605, during the reign of the Suy Dynasty, the emperor Yang-ti ordered a mandarin, Chu-kuan by name, to set sail for the purpose of seeking unknown countries. A mariner, named Homan, who had for some time had the intention of sailing in an easterly direction [252] for the same purposes, was ordered to accompany the mandarin on the voyage. They arrived at the kingdom called Lieu-kieu. As they could not understand the language spoken by the inhabitants, one of the indigenes was seized and embarked, and they returned to China. We are also told that the Chinese expeditionaries were highly surprised at seeing in Formosa people different from the ancient inhabitants they had already known formerly. According to the same source of information, the people of the south were quite distinct from those in the north, especially as far as their manners and customs are concerned. They had black eyes, long noses, and were similar to the inhabitants of Hu. This word signifies in the Chinese literature a 'type' of non-Mongolian race dwelling in Central Asia.

In the following year (606), the emperor again commanded the general Ching-Ling to set out at the head of an expedition against Lieu-kieu(3), in order to oblige its inhabitants

3. The name given by the ancient Chinese to Formosa.

to recognize the emperor's authority and to pay him tribute. Some of the inhabitants had to be brought to China, yet 'the people of Lieu-kieu were not willing to obey and revolted against the Chinese general'. An attack was made; the capital, palaces and houses were destroyed and several thousand prisoners, both men and women, were taken. Ching-Ling then returned to China."

20: Alvarez--252 (no date) 1927 Formosan Aborigines
116, 175

"The name Kuen-lun is borne by several places and mountains in China, in the East Indies and in different islands of Oceania. And this name is always chosen to designate dwelling-places of Negroes, or of Malayans. Ling-nan, a territory in the modern province of Kansi, was formerly inhabited by men of non-Chinese origin. And according to the authors of the Suy Annals, those foreigners had great resemblance to the ancient inhabitants of Formosa.

In 1430, during the Ming dynasty, the Chinese history speaks of the eunuch Wan-san-h who, when returning from Siam, was obliged to put into a harbour of the southwestern shores of the island. He found Formosa inhabited by 'barbarous races'; though he was treated cordially and well supplied. Some other Chinese historian says: 'the huts of the indigenes are scattered around, occupying an area of about one thousand Li. There are a large number of villages, each of them containing five hundred, six hundred or even a thousand persons.'"

20: Alvarez--252-253 (no date) 1927 Formosan Aborigines-1-2
116, 175, 144, 167

"Now, supposing the Chinese records to be incorrect and even exaggerated, we can, however, arrive at the conclusion that Formosa must have been peopled several centuries before the Christian era. The first Malayan tribes seem to have then invaded the island. In the fifth and sixth century they became a nation powerful enough to beat and dominate the primitive inhabitants. A new competitor, of Malayan origin too, now appeared. They occupied the northern section of Formosa, and were in all probability the ancestors of the Atayal. In the south, the Paiwan began to spread and occupy a great extent of territory. The highest degree of their g r a n d e u r and advancement they reached in XIIth century. It was then that they crossed the strait, or channel of Formosa and frightened the Chinese population by an unexpected landing and bold attack on the coast of Fokien. [253]

New immigrations of tribes of alien origin have since contributed to alter and complicate the character, manners and customs, language, and so on, of the Formosan aboriginal race; and this to such a degree that to-day it is almost impossible to solve the question as to the origin and ethnical affinities of the Formosan tribes. Among the new invading tribes, there were, for instance, the Bisayas. They appeared in 1174-1189, landing on the coast of Fokien. According to the Chinese records of that time, the Bisayas were a most ferocious people with great eyes, using ironlances, and bamboos, which they used to throw with force at their enemies. TERRIEN DE LECOUPERIE says,

they might have crossed the strait and passed over to Formosa and given origin to the name Piisaye, which later on was applied by the Chinese to the island Formosa."

20: Alvarez--253 (no date) 1927 Formosan Aborigines
116, 101

"The tribes of the northern section of the island [MC: call] themselves Atayal. In the centre, the east, the west and far into the south there are found the groups named Amis, Pyuma, Bunum, Tsu-u, Tsalisen and Paiwan. Of course, the branches are divided into several tribes, subtribes, clans, and so on, and each one has a distinguishing title of its own. The northern tribes bear the name Atayal, while those living in the south, yet belonging to the same group, call themselves Tayal. And the inhabitants of nine Atayal villages situated at a short distance from the Chinese villages of the Prefectura Shinchiku call themselves Saisset."

20: Alvarez--253 [2] (no date) 1927 Formosan Aborigines
116, 101

"Many savage tribes are found in the neighbourhood of the vast and rich plain of Central Formosa, situated between the mountains called Posia or Polisia by the Chinese. Those who occupy the east and the south call themselves Bunum. Some of them also call themselves Buhuan, or Kantaban. The Chinese apply the name of Chui-huan, viz., savages of the water, to the inhabitants of four villages situated on the borders of the lake called Candidius by the Europeans, and jitsu getsutan, viz., lake of the floating sun and moon, by the Japanese. Other neighbouring settlements are named Siek-huan, viz., mature, or civilized savages. Of course, this appellation is given indiscriminately to all the tribes which have been influenced by the intercourse with their higher civilized Chinese neighbours."

"The Chinese call Alisan-ban, viz., savages of Mount Alisan, the Tsu-u, who live in the surroundings of this mountain, in front of the District of Kagi. The Tsalisen of the mountains in front of the Port of Takao are styled ka-lé-lang by the Chinese (4). This

4. According to the highly authorized Chinese dictionary (Kang-hi), the two signs... mean 'ugly wooden figures used to make dollies'. They are called Kalé-hi in Formosa. Such Kalé-hi are made for the purpose of exorcising the devils, when somebody suddenly dies. This name 'ugly figures' seems to have been applied by the first Chinese invaders to the savage tribes of Formosa.

word signifies a mountain situated in Asia, inhabited by uncivilized races of non-Chinese origin. The word is doubtless synony-[254]mous with Che-huan, viz., barbarous, uncivilized, not yet mature, a term too very often used to designate the Igorrotos of Formosa.

Ka-lé is, therefore, not of Formosan origin, as has been asserted by some students. No relation seems to exist between this name and the mountain of the same name worshipped by the Malayans.

The next to be mentioned are the Amis of the vast eastern plain, who are subdivided into Amis of the North and Amis of the South. Their neighbours are the Pyuma, who do not differ widely from them.

20: Alvarez--253-254 (no date) 1927 Formosan Aborigines-2
116, 101

The southernmost section of the island is occupied by the Paiwan. They are subdivided into the following great branches: Chakuvukubum, Pakurukul and Parizarizao. Several tribes of the stock have reached a relatively higher degree of civilization, due to the permanent contact with the Chinese."

20: Alvarez--254 (no date) 1927 Formosan Aborigines
116, 101, 609

"The Atayal of the villages Linmongan, Urai, Pesia, and others, situated in the neighbourhood of the capital of the island, apply the nickname Bunbukan to the Chinese. This word probably signifies 'foreigner' 'inhabitant of the plains', in opposition to Atayal or 'mountaineer'. The Tsalisen of Kapiangan, Tukubul, Kananigan, Kulalut, in front of the port of Takao, surely express analogous ideas by giving the name Pairan (5) to the

5. Or Paragas, as the Chinese are termed by the Paiwan.

Chinese."

116, 101

Groups	Sub-groups	Some Tribes
Atayal	N. Atayal	Gaogan
		Marikouan
		Keito
		Taruko
	S. Tayal	Nansei
		Musia
C. Bunum		Tandai
		Sibukun
		Gundai
W. Tsu-u		Alisan
		Kanabu
Amis	N. Amis del	Mokkui
		Siukoran
	S. Amis del	Pilam
SE. Pyuma		Pilam
		Chipon

116, 101

Groups	Sub-groups	Some Tribes
W. Tsalisen.....		Simosan
		Kali
S. Paiwan.....	Chakubukubun	Botan
	Pakarukal	Kosun
	Parizarizao	Subon "

20: Alvarez--254 [3] (no date) 1927 Formosan Aborigines
116, 101, 131

"The territory occupied by the seven tribes, or branches mentioned above [MC: see preceding paragraphs in categories 116 or 101] embraces nearly seven thousand two hundred square miles, viz., the half of the total area of the island."

20: Alvarez--254-255 (no date) 1927 Formosan Aborigines
116, 131, 101 Tayal

"The Atayal have a much greater extent of territory (about 3000 square miles) than any other distinct branch of the Formosan [255] aborigines. They are most ferocious and dreadful head-hunters. They use also the art of tattooing, in great scale. The Ocean constitutes the eastern border of their home. In the north, they are neighbours of the Chinese. The capital Taihaku, or Taipeh is about four leagues distant from the first villages of the Atayal. Their western neighbours are likewise Chinese. In the south they live adjacent to the Bunum. And in the south east, they are neighbours of the northern Amis."

20: Alvarez--255
116, 101, 131

(no date) 1927

Formosan Aborigines
Bunun

The Bunum are hill tribes of the centre. They occupy a strip of 25 leagues of the central range, especially north of Mount Morrison (4290 m.). The territory west of them belongs to the Tsu-u, whose western neighbours are also Chinese."

20: Alvarez--255 [2]
116, 131, 181, 101

(no date) 1927

Formosan Aborigines
Ami

"The fertile eastern sea-shores, about forty leagues in extent, form the home of the Amis. The latter generally are of friendly manners and peaceful customs. This section of the island is still to be invaded by the Chinese and Japanese."

20: Alvarez--255 [3] (no date) 1927 Formosan Aborigines
116, 101

"To the south, [MC: of the Amis] also close to the sea-shores, are found the Pyuma. Their home is a very small territory. To the north, they reach the Bunum and Tsalisen. The northern neighbours of the latter are the Bunum. To the west of the Tsalisen are found colonies and villages of the so-called Pepo-huan. And to the south live the Paiwan. This branch reaches the southernmost section of the island. Their eastern neighbours are named Koalut and Botan. Both are extremely warlike and notorious, for they are regarded as the murderers of the ill-fated shipwrecked crew of the North American bark Rover, in 1867; and in 1871 they murdered part of the shipwrecked crew of the Miyako. To the west are found the Siek-huan, viz., civilized savages, a plain and most sociable people."

20: Alvarez--255 [4] (no date) 1927 Formosan Aborigines
116, 137

"Virgin forests and impenetrable thickets with secular trees of most precious wood cover the whole territory which is occupied by the aboriginal tribes."

20: Alvarez--255 [5]
116, 162

(no date) 1927

Formosan Aborigines

"The statistics of the aboriginal inhabitants, as made in 1910 by order of the Japanese government are as follows:

Branch	Square-miles (approximately)	Villages	Houses	♂ (males)	♀ (females)
Atayal	3.000	217	5.974	13.592	14.174
Saisset		9	130	408	356
Bunum	1.200	115	1.802	8.528	7.541
Tsu-u	500	27	238	1.230	1.070
Amis	1.000	107	4.655	16.421	16.387
Pyuma	100	9	1,108	3.184	3.287
Tsalisen	600	53	3.029	6.687	6.464
Paiwan	600	118	4.702	10.871	10.423
Total: 7	7.000	655	21.638	60.921	59.702
				120.623	

This official record is regarded as exact, except for the figures given for the Atayal, whose territory is not yet well explored."

20: Alvarez--255-256
116, 177, 361, 166, 241

(no date) 1927

Formosan Aborigines

"The Amis, Pyuma and several other branches have been influenced by owing [sic] and assimilated to their Chinese neighbours, [MC: owing] to the close and permanent contact with the invading race. They pursue some agriculture and have also a [256] little home industry, while others, especially the Atayal, seem to be averse to any kind of manual labor. The latter are hunting tribes. Of course, there are some of them engaged in agricultural work; yet, generally, they prefer to walk about the vast forests in search of game, honey and so forth. Authors of the past century asserted, incorrectly however, that the aboriginal inhabitants of Formosa had but temporary shelters, for they were always wandering abouth [sic] the woods. There were, undoubtedly, transmigrations since the arrival of the Chinese in 1683. It is for instance, almost sure that the ancestors of the Amis, Pyuma, Paiwan, Atayal and Tsalisen had been driven out from their primitive home by the Chinese. But nomads, in the strict sense of the word, we think have never existed in the island."

20: Alvarez--256
116, 142, 144

(no date) 1927

Formosan Aborigines

"The Igorrotes of Formosa have great beautiful black or brown eyes, an agreeable and even noble countenance, notwithstanding their savage manners and customs. The horizontal orbits of their eyes separate them from their oblique-eyed Chinese neighbours. There are indeed oblique-eyed individuals among them, for they have mixed very considerably with the Chinese. The head is covered with blackish, smooth hair, yet not very abundant, nor very long, owing probably to the lack of care and cleanliness. Blond haired individuals have rarely been observed among them, and bare-headed people are likewise extremely rare.

The Japanese Prof. R. TORII, however, states: 'blond haired Igorrotes are to be found frequently'. And TAYLOR says: 'they have red hair and use bracelets of silver, made by themselves'; and 'they seem to be descendants of the Dutch, who took refuge in the mountains, when they fled ferocious Koxinga'."

20: Alvarez--256 [2]
116, 141, 142

(no date) 1927

Formosan Aborigines
Paiwan

"The forehead is regular. The nose is straight, yet slightly flattened towards the nostrils. Very thick lips appear among the Tsalisen, Pyuma and Paiwan. Tendency to obesity is rare. The Tsalisen, and most of the Pyuma and Paiwan, have round faces and strong limbs. They can run with great speed. They have good eyes and are splendid marksmen. They are either dark brown or blackish in complexion."

20: Alvarez--256[3] (no date) 1927 Formosan Aborigines
116, 142, 302

"The women of the villages Urai and Linmongan, situated in the north, near the capital of the island are almost red in colour and of a cheerful and agreeable countenance. The Tangoos, as well as the Atayal, are bronze in complexion and of a bad-looking appearance. A similar complexion is found among the Bunum and Tsu-u, in the central regions. They are called Chui-huan, viz., savages of the water, for they dwell on the borders of lake Candidius. According to TAYLOR, the Diaramonk, a Tsalisen branch of the southeast, 'are rather black and let their hair and finger-nails grow'."

"Lighter shades of complexion are observed among the Bunum, Tayal and northern Amis (6). The latter are generally strong and well built. They [257] are much stronger

6. See on this subject 'Memoria de cosas pertenecientes á la Isla Hermosa en 1632', by Father JACINTO ESQUIVEL, publ. in the 'Correo Sino-Anamita, o Correspondencia de las [257]Misiones del S. O. de Predicadores' 1897, Vol. XXX, p. 18 passim. The original Manuscript is preserved in the Archives of the monastery of Sto. Domingo, at Manila (Philippine Islands).

than the western Paiwan, who are weak and short in stature. The Paiwan of Botan, in the east are, however, tall and strong. The same may be said of the Buhuan in the centre. They 'are a beautiful race, strong, tall and of fine complexion', while, according to the Japanese authors, Bunum, Tsu-u, Tsalisen and Paiwan are found to be of either short of middling stature and of unprepossessing appearance, especially those of the Bunum branch named Gundai. The latter may be regarded as the genuine primitive inhabitants closely related to the Papuans, while the Atayal of the north undoubtedly belong to the Malayan stock."

20: Alvarez--257
116, 164, 753

(no date) 1927

Formosan Aborigines

"There is a strange tendency for crop, principally among the females of the Bunum and their neighbours the Tayal of the south. That 'bunch' is called toa-am-kui viz., great womb, by the Chinese. It is found particularly in the district of Taulak, or Toro-ku (Japanese name), in the central region; in several Cantonese Khe-lang villages, and among the Bunum and Tayal, who live in the mountains, not very far from each other. It is generally observed in female adults. Its origin used to be attributed to the influence of the environment. The Chinese believe it to be due to the meat of an animal named pong-hond, viz., 'full of wind', which is an article of the diet of the tribes mentioned above."

20: Alvarez--257 [2] (no date) 1927 Formosan Aborigines
116, 144

"The question as to the origin of the Formosan Igorrotes is somewhat complicated. Judging from their physical features, the southern Paiwan in many respects are like the Sannan and Shikishimo of Lyu-kyu. The Paiwan of the east look very much like the Tagales of Luzon. The southern Amis resemble the natives of the Caroline Islands. The so-called Chuihuan of the centre, who belong to the Tsu-u and the Bunum, have a great resemblance to the Malayans of Borneo and Singapore. Some Atayal bear a resemblance to the Maori of New Zealand, while the Pepohuan of Baska, in the south, according to Thomson, seem to be related to the Laos of Siam.

And the Tsalisen in front of the port of Takao in their physical features closely resemble the broad type of Japanese peasant of the south, with his short but strong limbs."

20: Alvarez--257 [3] (no date) 1927 Formosan Aborigines
116, 609

"In general, they [MC: the Formosan Aborigines] are timid and reserved in the presence of strangers."

20: Alvarez--257 [4]
116, 181, 884, 583, 721

(no date) 1927

Formosan Aborigines

"All the savages are extremely warlike, bold and fanatic of unbounded freedom. They were always disposed to take up arms in defence of their liberty. The bride price is a head of an enemy (head hunters), which at the same time is a proof that the youth has become man. When he has brought home the head of his first slain enemy, the young man thereafter is regarded as adult."

20: Alvarez--257 [5] (no date) 1927 Formosan Aborigines
116, 276

"They [MC: the Formosan Aborigines] are very fond of brandy, yet without being immoral, or degenerated."

20: Alvarez--257 [6] (no date) 1927 Formosan Aborigines
116, 181

"The Amis and Pyuma are a quiet and peaceful people. The same may be stated of the tribes called Sick-huan, viz., mature savages, by the Chinese, in opposition to the Che-huan, viz., green, not yet mature savages, of the central range."

20: Alvarez--257-258
116, 181, 609

(no date) 1927

Formosan Aborigines
Paiwan

"Of a ferocious nature are also the Paiwan, who are exceedingly averse [258]to any kind of trade with their neighbours. The Paiwan are revengeful in the highest degree."

20: Alvarez--258
116, 461, 241

(no date) 1927

Formosan Aborigines

"The Igorrotes, in general, are averse to every kind of manual labour, excepting the Amis, who build fine houses and have a handsome home industry. During the agricultural season, they as well as their Pyuma neighbours engage in agricultural work."

20: Alvarez--258 [2]
116, 577, 581, 586, 837

(no date) 1927

Formosan Aborigines

"They are not strict moralists, though libertinage is severely punished in accordance with the laws established for it. Matrimony seems to be regarded as a transcendental act in the life of man. Among the Tsalisen, however, the man leaves the hut of his wife in case she has failed to become mother. By this, the marriage is regarded as dissolved, and both are free and can marry again."